
H E A L T H

FOR THE
RICH and POOR,

B Y

D Y E T,

Without

PHYSICK.

By *Nich. Culpeper*, Student in
Physick and Astrology.

L O N D O N:

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FOR THE

POOR

DYET

Without

THEY

in the City of London
by the

TO THE

of the City of London
in the Year 1694

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To the Reader.

EXcellent and true was that speech of Galen ;
 plures Gula perire quam Gladio, the
 Throat destroies more than the Sword doth,
 excess in either meat or drink causeth Crudi-
 ties; Crudities Sicknes, and Sicknes Death,
 and this is the absolute and indeed undeniable
 reason, (unless to such as wil carp at every
 thing) why so many are taken away in the prime
 of their youth, viz. Because they keep not a
 temperate Diet.

But this argument of the mischiefes intem-
 perancy doth, though it be great, yet is it not
 the greatest, for then Death were the greatest
 of evils, but intemperancy not only causeth
 both a short and Sickly lfe here, but also by
 Crudities choakes the intellectual & Angellical
 part of man, whereby his Brains are made so
 muddy, that he is pro tempore made incapable
 of the understanding of what great things God,
 in his two Books, the Book of the Scripture,
 and the Book of the Creatures, hath left for
 him to know, and study after, all which may
 be remedied by a temperate Diet, or at the
 least a temperate Diet wil bring him into a
 way of remedying of, or a capability of study-
 ing a remedy for himself; for s briety brings
 singular benefits both to the Bodies and minds

TO THE READER.

of men. If it give a quiet Serene Body in respect of health, it must needs by consequence conduce to the attainment of Wisdom by contemplation, If it strengthen one part of man. It must needs strengthen al by the same rule, then look how much difference there is in purity, between Water which is cleer, and Water which is muddy, so much and more too is there in a man, who keeps a temperate Diet, and one who obstructs his Brains by Crudities, life and health, streng of Body and mind, vertue the best of al wealth is that I here treat of, and not Toyes and Trifles, nor Preist-like, to tire out my thoughts and your Brains with a tale of a Cock and a Bul.

The reason of my pitching upon this Subject and laying by other weighty study which groan for a deliverance, is my own want of health at present writing bereof, If my want come through intemperancy which I am half afraid of, and it also make me unfit for study; Oh what a student would temperance make me, I confess I am only ambitious that way, and if I have done so much being intemperate. Oh! what may I do. If I now turn temperate.

Temperance is then a vertue and of this vertue I write, and that I may write in order, you shal find my discourse Marshallled into Chapters and treated of in this order.

1. What is meant by a sober Life.
2. Rules to find out the fit measure of meat and drink.
3. Objections

TO THE READER.

3. *Objections Answered.*
4. *A temperate Diet frees from Diseases.*
5. *Arms the Body against accidents.*
6. *Resists Epidemical Diseases.*
7. *It makes mens Bodies fit for any Employment.*
8. *It makes Men live long.*
9. *It makes Men die without pain.*
10. *It maintains the senses in Vigor.*
11. *It mitigates passions and affections.*
12. *It preserves the memory.*
13. *It quickens the understanding.*
14. *It allayeth the heat of Lust.*

These be the benefits to be discoursed of and
Lord assisting practised by.

Nich. Culpeper.

Come hither friend and learn to hate
Luxury; ere't be too late,
If temperate, you nere need take
Physick, but what Cooks do make,
With long life you shal be blest,
And in knowledge much encrease
Such a sober soule can tel
How to weare her Garment well,
Be but temperate a while
Thou shal see December Smile,
Deckt with Flowers with Roses Croud,
And throughout the world renowned,
Then shal old Age unto thee
A pleasure, and no burden be,
Hark how the Devil is disturb'd
To see thy Lusts and passions curb'd,
Hark how the glorious Angels Sing,
Infolding thee in Silver Wings,
How they rejoyce and Sing, to see
Thee tending temperate to be,
Yea God himself from Heaven above
Will Shower down blessings, grace and love
Upon thy Head and thou shal be
Upon the Earth the only He,
And at last when this life ends
Thy Corps and Spirit part like friends,
This same Book makes an Essay
To lead thee in this lovely way

Ita Dixit

Nich. Culpeper.



HEALTH

FOR THE

RICH and POOR,

BY

DYET, *without* PHYSICK.

Chap. I.

What is meant by a sober Life.

1.

BY a sober Life, I intend such an exact quantity of meat and drink, as the Constitution of the Body allows of, in reference to the Services of the mind.

2.

I add [in reference to the Services of the Mind] because such as lead a studious Life, ought not to eat so much, as such as lead a laborious Life, their digestion being not so good, therefore their Meat ought to be less in quantity, and light of digestion.

3.

This exact proportion being found out both
D according

according to quantity and quality, is to be kept in a constant measure.

4.

Although the Matter of this sober Life, or Diet, be mainly conversant about Meat and Drink; yet it forbids excess in all the other things, called, not Natural.

5.

This Measure in respect of Quantity, is not the same to all sorts of People, but very different, and that two waies.

1. In divers People.
2. In divers Ages.

6.

In divers People it is different, according to the Diversities of Complexions.

7.

It must be varied in one, and the same manner two waies,

1. According to Age.
2. According to strength.

8.

For Youth and Age require a different quantity; and so do such as are sick, and such as are in health.

9.

One Quantity is not convenient for Bodies of contrary Complexions; for that which is too much for a Flegmatick man, is not sufficient for one that is Chollerick; and the Reason is, Because the temper of the Stomach is different in these cases. Now then to come a little closer home to the Point.

10. Th

10.

The measure of Food, ought to be (as much as possible may be) exactly proportionable to the quality and condition of the Stomach, because it is the Office of the Stomach to digest it.

11.

And that quantity is exactly proportionable to the Stomach, which the Stomach is able perfectly to concoct and digest, and withal sufficiently the due nourishment of the Body differently, according to the employment either of Body or Mind.

12.

Hence then it appears, That a greater quantity of some Meats, is to be taken, than of other some, and that with regard to the person eating them also: for some meats are more appropriated to one Stomach, than to another; and some Meats are lighter of digestion than others are.

13.

In such as exercise bodily Labors, the Faculties of the Body, are chiefly exercised, and a greater measure is requisite for them, than for such as only live studious lives, and exercise the Faculties of the Mind only.

14.

The Reason is clear as the Sun; for the exercises, and employments of the Mind, hinder concoction, because they call up the whole power of the Spirits to succor the Brain and Understanding.

15.

If Reason will not serve the turn, let us see what

D 2

what Experience wil do. A man that is intent upon his study, regards neither what he sees nor hears, no, nor what his dearest Friends say to him ; but answers either not at all, or not to the purpose.

16.

Therefore a little Food serves the turn of such as study, far less than for such a one as applies himself to bodily exercises, though equality of Age and Temper, might otherwise happily require equality of Diet.

17.

The Difficulty then lies, in finding out this exact Measure ; and the ground of this Difficulty lies in Pleasure, which knows not the bounds of Necessity ; for Lust knows not where Necessity ends.

18.

I shal conclude this Chapter with this Aphorism : He that desires a long Life, a healthful Body, a vigorous Mind, and to be acquainted with the wonderful Works of God in the Creation of the World ; Let him labor in the first place, to bring his Appetite into subjection to Reason.

Chap.



Chap. 2.

*Rules to find out the fit measure of
Meat and Drink.*

R U L E, I.

I.

IF thou takest so much Food at Meals as makes thee unfit for Study, and other Duties of the Mind, it is evident thou exceedest the due measure thou oughtest in Reason to keep.

2.

For both Nature and Reason teach, That the Vegetable part of man, which is that part upon which growth and conſervation conſiſts, ſhould be ſo ordered, that it ſhould give no offence, nor bring any damage to the Animal, and Reaſonable part; for the one is ordained for the Service, not the deſtruction of the other.

3.

Now this is cleer, That all the offence that proceeds to the Brain (by way of Food I mean) ariſeth from the abundance of Vapors that are ſent up to the head; which either would not be at al, or elſe be pure, and not crude, if exceſs in Diet were avoided.

4.

Neither are thoſe Vapors only, and immediately ſent up from the Stomach, which if that were all, it were bad enough; but alſo from the

D 3

Liver

Liver and Spleen, which being overcloyed, in Concoction send up abundance of fuliginous, sooty Vapors to the head.

5.

On the contrary (for Phylosophers know that Contraries best discover one another) A sober Diet doth by little and little, diminish these Vapors, and in short time, reduceth them to their due proportion, both in quantity, and in quality.

6.

For when Nature is not burdened, she governs the Body perfectly, and to wisely orders and dispenseth all things, that neither Diseases arise in the Body, nor impediments in the Mind.

R U L E, II.

I.

If thou find a dulness, heaviness, and weariness after meat, it is a sign thou hast exceeded the due measure.

2.

For Meat and Drink ought to refresh the Body, and make it more cheerful, and not to dull and oppress it.

3.

If then thou findest these ill Symptomes, consider diligently whether it come through superabundance of Meat or Drink, or both, and subtract accordingly: and do this by degrees also, till by little and little thou findest no longer any such inconveniences.

4. For

4.

For these Symptoms proceed not from defect of Nourishment, as many Fools think ; but from abundance of ill Humors.

5.

Videtur quod sic. Ill Humors stop the Muscles and Nerves, by which the Spirits have their passage ; so that the Animal Spirits cannot govern and order the body as they would, and ought to do : Hence comes the Body to be dull and lumpish, because the Spirits are intercepted in their passage by the excess of ill humors.

R U L E I I I.

I.

We must not pass immediately from a disordered kind of life, to a strict and precise life ; but subtract from the excess by little and little.

2.

Videtur quod sic. All sudden changes bring prejudice to Nature, though they be from bad to good ; because Custom hath got strong possession over Nature, and must be outed by degrees.

3.

For as il custom came on step by step, so must it be left off step by step, that being not perceived in the progress, it may not be difficult in the performance.

D 4

R U L E

R U L E I V.

1.

Touching the Quality of the Food, there is no great care to be had, so that the Body be of a healthful Constitution, and find the Meat he eats do him no harm.

2.

For almost all sorts of Meats agree with healthful Constitutions, if the right Quantity be kept.

3.

All sorts of Foods must be avoided, whereby the Eater doth afterwards find prejudice, though they please his Taste never so much.

4.

It is best for Students to use a good quantity of Bread with their Meat, for the damage it brings may thereby in a great part be avoided; and indeed to have a great care of all Meats which they find to offend; for such cause Crudities, and by Crudities, cloudiness and dizziness of the Brain, Catarrhs, and distillations on the Lungs, Wind, Gripings, Gnawings, and Frettings of the Guts; and what a mad thing is it to buy these vile and fading pleasures of Gluttony, at the rate of so many, so great Inconveniences; and to please a liquorish appetite, enter into such a thralldom with Gluttony, as spoils both Spirit, Soul, and Body.

5.

Only take this Caution: When I say, Students ought carefully to avoid all Meats that offend

end, I do not intend, but that they may now and then eat a little of any Meats they desire; for oftentimes that which offends Nature, being taken in large quantities, benefits Nature, being taken in less proportions.

6.

Also take notice, That after this Diet is exactly obtained, Appetite will be so subservient to reason that it will require nothing but what Nature hath need of, it will desire as Nature desires.

7.

For ancient People, *Panada* made with bread and flesh Broth, is most singular Food, and very light of Digestion; and now and then an Egg would not do amiss, and that for these reasons,

1. They do not easily putrifie in the Stomach.
2. They breed very good blood.

R U L E V.

1.

Beware of variety of Meats, and such as are richly and daintily dressed.

2.

Because they prolong the Appetite beyond the satisfaction of hunger and thirst, so that three or four times as much as would suffice Nature, is thrust in by liquorishness.

3.

Different Meats have different Natures, and several tempers, sometimes contrary; some are sooner

sooner digested, some later; whence ensue wonderful Crudities to the Stomach, nay, the whole Digestion is depraved.

R U L E VI.

I.

Keep as much as may be from the view of dainty Feasts and Banquers.

2.

The difficulty of keeping a just measure of Diet, proceeds from Appetite, and Appetite proceeds from Apprehension of the Fancies which conceives Meats to be delightful and pleasant; which Fancy is stirred up by their sight and smell: the presence of every Object doth move the Fancy to what pertaineth to it self; so vain a thing is man.

3.

It is far more difficult to restrain the Appetite from good cheer when it is present, than from the desire of it when it is away. The like may be seen in the Objects of all the other Senses.

R U L E VII.

I.

Imagine the things whereunto Gluttony allureth us, not to be as outwardly they appear, viz. Good, pleasant, savory, and delightful, but filthy, sordid, evil flavored, and detestable, as indeed a little time after they will appear.

2.

All things when they are resolved into their Principles, shew themselves in their colors, which

need they are, which before lay disguised under a gallant vail.

3.

The more any thing is delectable to Gluttony, the more abominable it proves, when 'tis concocted, and yields the more noisom smell, and this is the reason why such as fare hard, and work hard, have sweeter and pleasanter bodies than such as live idly, and fare deliciously, the perfume of their Garments excepted.



Chap. 3.

Certain Objections Answered.

Object. 1.

WHether this Measure and stint being once found out, ought to be altered, or not?

Answer. 1.

Winter requires something a larger quantity of Meat than Summer.

2.

Hot and dry Meats agree best with Winter, cold and moist with Summer.

3.

All this requires no such great scrupulosity; for 'tis an easie matter in Summer, to substract a little from your Meat, and add to your Drink; and in Winter to substract from your Drink, and add to your Meat.

4. Besides

4.

Besides : If such extraordinary curiosity were required, a man must alter his Diet, according as the Air alters in driness and moisture, which such as please may.

Object. 2.

Whether the dayly Measure ought to be taken at one, or more times ?

Answ. 1.

The Antients, who lived in hot Countries, took it all together, and that about three of the clock in the after noon.

2.

Weak Persons, and aged People, had better take it at twice, because small quantities suit best with weak digestions.

3.

Custom and Complexion must be heeded in this particular.

Object. 3.

This Stint, or set Measure, hath been condemned by many excellent Physitians.

Answ. 1.

Perhaps because it made the less work for them.

2.

It may be they quarrel only at the strictness of the Diet ; which if that be all, we confess a man may casually sometimes exceed : when he hath

hath so, it's but fasting the next Meal, and all
will be wel again, provided it be not constant:
what a piece of matter is it, when one hath ea-
ten too much at Dinner, to forbear eating any
Supper? or if too much at Supper, to avoid
Dinner next day?

3.

We intend not such a smal quantity as is in-
sufficient to maintain Nature; but such as is
most convenient and agreeable to the Stomach;
and best conducing to health; and if this dis-
please the Physitians, I shal not seek to please
them.



Chap. 4.

A Temperate Diet frees from Diseases.

1.

It prevents Crudities, which is the Mother of
Diseases.

2.

It so tempers the Humors (if there be such
things in the Body of a healthful Man) and
maintains them in equal proportion, that they
offend not in quantity, nor quality.

3.

Where there is an agreeable proportionable-
ness amongst those things which are commonly
called

called Humors, there is no matter for a sickness to work upon; for the ground of Health lies in this, That the Humors be rightly and proportionably tempered in the Body.

4.

Experience teacheth, That such as keep a sober Diet, are very seldom, or never molested with Diseases; and if at any time they are surprized with a sickness, they bear it better, and recover it sooner than such whole Bodies are as full of ill Humors, as an Eg is full of Meat.

5.

The Reason is, Because all Diseases have their original from Repletion, viz. Taking more Meat and Drink than Nature requires, or the Stomach can well concoct.

6.

Excellently then said the wise man, Ecclesiastes 37. *Many have perished by Surfeits, but he that is temperate, shall prolong his life*; and a little before, *Be not greedy upon every dainty, and pour out thy self upon every meat, for in many meats there will be sickness*. Now a sober Diet prevents Crudities, and by consequence takes away the root of Diseases.

7.

That which we call Crudities, is the imperfect concoction of Food.

8.

When the Stomach, either through the over great quantity of Meats, or of their malignant quality, or of the variety of them taken at one time, or not a due space taken between Meals

that the first may be concocted, ere you take in more : the Chyle made of such Meats must needs be crude, which causeth many Inconveniences, as,

1. It fills the Brain with Chollerick and Flegmatick Excrements.
2. It breeds Obstructions.
3. It corrupts the temper of the whol Body.
4. It fills the Veins with putrified Humors.

9.

If the Stomach make a corruption instead of a concoction, the Liver cannot turn that bad Chyle into good blood ; for the second concoction cannot amend the faults committed in the first ; nor the third, those in the second.

10.

Then from corrupted blood, must needs proceed corrupted Flesh ; but by little and little, it putrefies, and breeds, first, Dileases ; secondly, Death.

11.

Now then, a sober Diet causeth a good Chyle, such a one as is agreeable to Nature ; from good Chyle, good Blood is bred ; and from good Blood, proceedeth good Nourishment, and a good temper throughout the whol Body.

12.

Neither is this all the benefit of a sober Diet, (which if it were, it were worth the embracing) but also it consumeth the superfluous Humors that are already in the Body ; and that more safely, more effectually, than bodily exercise doth, or can do.

13. For

13.

For Exercise confusedly stirs the Body, and that many times with much perturbation of the Humors, with much heat and hazard of sickness, with much pain and grief; but abstinence doth with ease and equality make a general evacuation.

14.

For it extenuates what is over thickened, opens what is closed, consumes what is superfluous, opens the passages of the Spirits, and makes the Spirits clear, and that without disturbance of the Humors, without fluxes and pain, without heating the Body, and hazard of Diseases, without expense of time, or neglect of other Employments.

15.

We deny not but Exercise may, nay, ought to be used in due time, and in due measure, a quarter of an hour before Meals, or so, to swing a weight, or swing your Arms about with a small weight in each hand, to leap, or the like; for this stirs the Muscles of the Breast.

Chap.

Chap. 5.

*A temperate Diet arms the Body
against external Accidents.*

1.

Those that have their Bodies free, and un-
dermined, and the Humors well concocted; are
not so easily hurt by heat, cold, or labor, and
other the like inconveniences; as those whose
Bodies are full of ill Humors.

2.

If at any time they are thereby prejudiced,
they are much sooner and as much easier
cured.

3.

Also in wounds, dislocations and bruises,
they are soon cured, because there are no ill
Humors to flow to the place afflicted.

4.

For in all such cases, 'tis the Flux of Humors
that cause h pain, corruption and inflammation
&c. which are the things that hinder cure.

E

Chap.



Chap. 6.

A Temperate Diet resists Epidemical Diseases.

1.

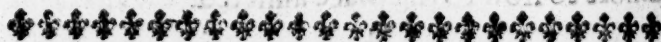
All Epidemical Diseases, as such as are real Physicians know, proceed from the Ayre corrupted by planetary influence,

2.

The evil of the influence of the Planets, lies not in the Planets, but in our own Bodies, if there be no rinder there, you may knock the Flint and Steell together, til your Heart akes, before you can get the fire to take.

3.

If then your Bodies be kept cleer from corruption, by a temperate Diet, there is nothing for the Disease to work upon.



Chap. 7.

A sober Diet makes mens Bodies fit for any Employment.

1.

It makes the Body lightsome, fresh and Expeditive

dite to all the motions thereunto appertaining.

2.

For, heaviness, dulness, and the like oppressions of nature, proceed from ill Humors, and ill Humors from ill Diet, whereby the Joynts and Ventricles of the Body are filled full of superfluous moisture.

3.

Also that a sober Diet Cheers, and cleers the mind, is perspicuous; for ill Diet causeth ill Humors; ill Humors stop the passages of the spirits, which a sober Diet in a small time Remedies.

4.

Hence it is cleer, that in him that keeps a sober Diet, the concoction is perfect, good Blood, red; and of good Blood, good Spirits, free, brightome and cleer: so that both agility of body and vigor of mind is thereby acquired.



Chap. 8.

A sober Diet makes Men live long.

A sober Diet, not only brings health of Body, and vigor of mind, both which are very desirable things, worth more than pence a piece: but so it gives long life to them that follow it, and glorifie God by it.

2.

Infinite examples might be brought of this, I shall only quote one, which is *Galen*, who by keeping an orderly Diet, lived one hundred and twenty years, which in that hot Country, where he lived, was as great a wonder, as if he had lived two hundred yeers here;

3.

As for the influences of the Planets and their *Anareta*, they may go Shake their Eares; this life is something above their influence, for their influence is only upon the sensual part of man: but this life is rational and far above the Pitch of sensuality.

4.

We might cleer this a little further thus: we all know that there is a starry part within our Bodies, as wel as without, which mixing evil influence with that without, causeth Diseases; so that if the internal, celestial part were kept pure, there could be no more mixture with any external (*quo ad nos*) evil influence, than is between Oyl and water.

5.

This is the reason, such of old that led sober lives, were vertuous men & lived long, as *Socrates*, *Hippocrates*, *Paulus Æmilius*, *Augustus Caesar*, &c. But such as were haters of a sober life, were sworn enemies to vertue, as *Caligula*, *Heliogabalus*, *Geta*, *Vitellius* &c.

6.

If any question a Cælestiall motion within us, answerable to the motion of the Heavens, let him

him but consider, that man is an exact Epitome of the Creation, and he is answered.

7.

Thus you see, a sober life mitigates evil influences of the Planets; and if so, then by the very same rules, it as much encreaseth the good; and this is a terrestiall Paradise to him that useth it, farr exceeding *Parkinsons* Garden of delight.

8.

Lastly, that this long life comes by the power of nature in a natural way, and not by any supernatural gift of God is cleer; because the *Turkish* Priests who Stick close to temperance live very long.

9.

I have a caution or two, to give, and an Objection to answer, before I conclude this Chapter.

10.

Capital Offenders, Murtherers and the like although they keep never so exact a Diet, seldom live long, because vengeance persecuteth them, yet die they not by corruption of Body, but outward Violence.

11.

People extreamly addicted to lust, are seldom long lived, because nothing so exhausteth the Spirits, and best Juyce of the Body, as lust doth, nor more weakens and overthrowes nature; yet this as we shall shew hereafter is much mitigated by a sober Diet.

E 3

12. But

12.
But some wil say, there are in the world which live to exream Old Age, yet keep no such Diet, but stuff themselves every day to the ful with meat and drink. To this I answer.

13.
1. This is rare: most Gluttons die before their time. And one Swallow makes not a Summer.

14.
2. If Irregular eaters and drinkers would observe a moderation, they would questionles live much longer and in better health.

15.
3. Their mind Suffers for it, though their Bodies do not, the whol force of Nature is, and must needs be Enthralled to the concoction and digestion of meats, from which, if it be drawn to the duty of contemplation, they either make but wooden work at that, or else their digestion fails them, and then Crudities of necessity follow.

16.
Their Heads by ill Diet, are ful fraught with Vapours, which cloud the mind, so that if they exercise their thoughts much, about any deep study, it causeth pain and griefe, so that although they do live long in Body, they live but little in understanding. And what is this more than to make thy Soul a slave to the Flesh, & Servant to his Vassal.

17.
Consider how ill such a life Suits with Nature

Nature, much less with Christianity, whose happiness consists in mortifying the senses, and exercising the mind which is the better part of man.

18.

They that are of weakly Constitutions, if they live temperately are more secure touching health and prolonging of their lives, than those of the strongest constitutions are or can be, if they live intemperately.

19.

For the former have no ill moisture in their Bodies, or at least, not in such quantity as to breed Diseases, but the latter in some few years, must of necessity have their Bodies cloyed with ill Humors; which by little and little putrefying, do sooner or later break out into great and dangerous Diseases.

20.

I shall add but two Aphorisms from *Galen* and so conclude this Chapter.

They (saith he) who are weakly complexioned from their Mothers Womb, may by the help of that art, which prescribes the course of Diet, attain to extream Old Age, and that without diminution of senses, or Sicknes of Body.

21.

The last he quotes of himself.

As for my part (saith he) though I never had a healthful constitution of Body from my very Birth, yet by using a good Diet after the twentieth year of my Age, I never fell into the least

Sickness, unless now and then, into an one-day
Feaver taken by over-much weariness.



Chap. 9.

*A sober Diet makes Men die
without Pain.*

1.

Let it not seem a miracle, that Spirit and Body
should part friends and without pain or griefe,
for it may, by a sober life be brought to pass:
which is our task in this Chapter to prove.

2.

For in such, the bond that unites them is un-
loosed, not by any Violence used to Nature,
but by a Simple resolution, and Consumption
of Radical moisture.

3.

For as a burning Lamp may three waies be
extinguished.

1. By outward Violence, when it is Blown
out, or the like.
2. By pouring in so much Water, whereby
the Oyl is drowned.
3. When the Oyl it self is spent and consum-
ed.

Even so Mans life, which in this particular,
much resembles a Lamp, is three waies exting-
uished.

1. By

1. By external Violence, as the Sword, Bullet Gallows or the like.
2. By abundance of ill Humors, whereby Radical moisture is first oppressed, Secondly over-thrown.
3. When the Radical Humors by long space of time is quite consumed.

4.

In the first and second kinds of these deaths, there is much disturbance of Nature, and so by consequence much griefe and pain must needs ensue; in regard, Radical moisture which is the bond of Nature, is Violently assaulted and over-thrown.

5.

In the third, must needs be very little pain or none at al, in regard the bond of life is quite wasted and dissolved by little and little: for as Radical moisture wasteth by little and little, so natural heat abateth in like manner, and the moisture being spent, the heat is extinguished as we see in Lamps.

6.

Now then to the purpose: by a temperate Diet, evil Humors are prevented, neither is Radical moisture overpressed, but Man lives til Radical moisture and natural heat be both by tract of time insensibly consumed, and Man wil to live, dies when his Spirit departs.

Chap.



Chap. 10.

A sober Diet maintains the senses in Vigour.

1. Having shew'd what benefits it brings to the Body, let us now rise a little higher, and shew some advantages, it brings to the mind.

2.

It administ'reth soundness and Vigour to the outward senses.

An example would not do amiss.

3.

The sight in antient Men is chiefly clouded, because the Optick Nerves are clouded with superfluous Humors and Vapors, whereby the Animal Spirits, which are Subservient to the sight, are either darkned or choaked in their progress.

4.

This impediment is taken away by sobriety in Diet, and avoiding such things as fill the head with fumes, strong Wines, thick Beer &c.

5.

The like we may say of hearing, by grosse Vapors that fall down to the Timpanum, or else fill the Nerve that is subservient to hearing, which is remedied by the same means, the former is especially

especially, if some Topical Remedies also be used, of which I commend a little Black Wool dipped in *Aqua vite* and wrung out hard, and the ear stopp'd with it.

6.

But I shal make this chiefly appear in the sense of tasting, which is chiefly afflicted by ill Humors, for if Chollerick or Salt Humors possess the Pallat, (whether they proceed from the Head or Stomach it matters not) all things taste bitter or Salt, then it is ill Humors afflict the sense, and may (as we have abundantly already proved) be remedies by a sober Diet.

7.

Also that a sober Diet mends the taste exceedingly, is thus proved, ordinary food, yea dry bread it self hath a better taste when real hunger calls for it, than the daintiest fare that can be imagined hath, when Gluttony calls for it.

8.

For it is evil Juices that afflict the organ of the taste, that breed loathsomness of good and wholesome Food, which being taken away, then appetite is, as it should be, and not til then.

9.

We wil grant, Old Age may abate the Vigor of the senses, especially of the Eyes and eares, as Radical moisture is by little and little consumed, but no otherwise, if the Diet be temperate.

Chap.



Chap. II.

A sober Diet Mitigates the Violence of Passions and Affections.

I.

It is a shameful thing for a Man to be angry, at the wagging of a Straw, to be a slave to Melancholly cares and fears, to make a God of ones Belly and a trade of Concupiscence.

Neither is it only shameful. (though one would think that were motive enough to make one leave it) but it is also.

1. An enemy to Vertue.
2. Contrary to health.
3. Opprobrious to good Men.

3.

A sober Diet with much ease Remedies all those mucheries, partly by correcting, and partly by subtracting the Humors that cause them, and that evil Humors in the Body cause them, we shall easily prove.

5.

Such as are full of Chollerick Humors, are alwaies angry and rash; those that are full of Melancholly humors, are sad, pensive, full of griefes and fears: and if these Humors putrefie in the Brain; there follows frenzies and madnets, therefore

therefore the fault lies in the Humors.

6.

The affection of the mind follows the apprehension of the fancy; the apprehension of the fancy is conformable to the disposition of the Body, and the predominate Humors therein; and although Dr. Primrose himself would scarce carp at such an Aphorism as this is, yet we wil for Illustration take, cleer it in the next. Therefore consider.

7.

1. Chollerick Men dream of Fire, Burning, Fighting, Killing, &c.
2. Melancholly Men dream of Darkness, Fear, Funerals, evil Spirits, whatever they dream of, be sure Fear is at one end.
3. Flegmatick Men, dream of Rains, great Waters, Drownings, Shipwrack &c.
4. Sanguine Men dream of flying, Banquering, Songs, and love matters.

7.

Dreams are nothing but the apprehensions of the Fancy, when the senses are asleep, so that it follows; that in waking, as wel as sleeping, the Fancy apprehends things according to the predominate Humors, til it be corrected or otherwise directed by reason.

8.

You see then, that the excess of evil Humors perverts the natural condition and apprehension of the fancy, we shal shew you in a word or two, how it doth it.

9. Choller

9.

Choller in-as-much as it is extreme Bitter and therefore contrary to Nature, causeth other Mens words or Deeds to seem to proceed from bitterness of Spirit against him; as though whatsoever was said or done, was intended against him with despise and injury.

10.

Because Choller is fiery and Impetuous, it makes the Aprehension swift and violent, and drives a Man to a speedy revenge of the evil, which he doth but suppose was done against him.

11.

The Melancholly Humor is heavy, cold and dry, Lumpish and tour, and alwaies (if abounding) Obnoxious to the heart: now by reason of its coldness and heaviness, it cannot incite a Man to the repulse of evil, as Choller doth, which is light and active, but possesseth a Man with feare and care, and desire of revenge.

12.

It were in vain to speak of the other complexions: a Man of any Brain may see it true in them also, let us see a little the evils they do to Men, and how they pervert the mind from vertue.

13.

Choller abounding makes Men angry, Rash, hasty, bold, quarrellsome, peevish, swearers, cursers, brawlers: hence comes fighting, killing, wounding, one another &c. For drunken fraies come from the fury of Choller inflamed

flamed, and set on fire by the Wine.

14.

Melancholly makes Men, sad, faint-hearted, Solitary, fearful, subject to despair, and Madnes, it posses the Brain, and sends up such filthy Vapours from the Hypochondria to the Brain, that it unsits a Man for any business.

15.

Flegm makes Men slow, sleepy, fearful, forgetful, unfit for any matter of consequence: for although this Humor be not so hurtful to the Body as Choller and Melancholly; yet is it more hurtful to the mind; for it duls the vigor of the Spirits, by its moisture, cloying the Brain and stopping their passages.

16.

Now a sober Diet doth in great part Remedy these evil, abating them by little and little; Nature either consuming them within or driving them out by degrees; especially if she be helped a little by some proper Medicine.

17.

Besides al this, the whol temper of the Body much corrected, there being a supply of pure and well tempered Blood without any crudities, or superfluous Humors, so that such as keep a sober Diet are calm, affable, courteous, cheerful, and moderate in al things, for the benign Nourishment, which Nature works upon, causeth Benign affections throughout the body.

18.

Besides al this, evil Humors do not only stir up

up passions and set them a work, but also themselves are set on fire and strengthened by the passions, and being thus kindled they add new strength to the passions and encrease them, for example.

19.

A Chollerick Man when he is angry, at a supposed injury, his anger so enflames the Humor, and the Humors so encrease the anger that he wil not suffer a friend to speak to him, though he loved him never so dearly.

20.

And in sighing, which by depression of the heart, emptieth it self of vital spirits, and hastens Consumption, the more a man sigheth, the more he desires to sigh.



Chap. 12.

A sober Diet preserveth the Memory.

1.

There is scarce any thing more desireable to a student than a good memory.

2.

Memory is most commonly impeached by a cold Humor possessing the Brain, stopping the narrow passages of the Spirits, benumbing the Spirits themselves, whereby they become slow

slow, weak and inconstant, and oftentimes fail a Man in the midst of his discourse, so that he knows not, what he said last, nor what he intended to say, but is fain to ask the standers by what the matter treated about was.

3.

This is caused three waies.

1. Because the animal Spirit, which the Phantasie makes use of in remembering actions, is suddainly intercepted in her course, by some Flegmatick Humor, by which interception, apprehension ceaseth and consequently all remembrance.
2. In that the apprehension was feeble and without Reflexion, by reason of the poorness and unaptness of the Spirits; now apprehension without Reflexion cannot make any print for remembrance; for all remembrance is immediatly conversant about our own actions, and but mediately about discourse.
3. From the unaptness of the Spirits: for though there be a print or Foot-step of what was said or done, left, Sufficient on its own part; yet are the Spirits so Poor or impure, or hot that we cannot make use of them to find it out.

4.

Now this great and apparent evil is wonderfully both prevented before it come, and cured when it is come, by a sober and temperate Diet.

F

5. Let

5.

Let such as are so troubled, avoid excess of hot drinks and Wines which send up unwholesom Vapors to the Brain, or if the coldness of their Stomachs require them, let them drink them in small quantities and presently after meals.

6.

For although the Wine it self be hot yet it breeds cold Diseases, *viz.* Distillations on the Lungs, Coughs, Appoplexies Palsies &c. And the reason is, because it fills the Head with Vapors which the Brain cools and congeals into cold Flegm, which is the cause of these evils.

7.

Let such, as much as may be, keep themselves to a dry Diet, and avoid moist meats, for so moist Humors will not be bred, or being bred, will in short time be consumed, and the passages of the Spirits made free, and the Brain reduced to its natural temper.



Chap. 13.

A sober Diet helps the Understanding.

O yes! Every one that delight in Vigor of wit, in studying, reasoning, finding out, and judging

judging of things, as also to Lead such a life, as he may be fit for communication with holy Angels, let him read dilligently this Chapter.

2.

Would you be watchful, provident, circumspect, of a good forecast, of a sound Judgment, able to give good counsel, able to comprehend any study, to grow excellent in what you undertake; come hither, this is the way.

3.

By this means the holy men of Old came to be familiar with God, were adorned with the gifts of prophesie and wrought miracles, and became admirable to the world.

4.

For by a sober Diet, cleansing their Bodies from impurities, and having alwaies their minds lifted up to God, admiring him in his works, God vouchsafed to come down to them, illuminating them wonderfully according to Psal. 34. They had an Eye unto him and were enlightened.

5.

Such it is that God makes partakers of his secrets, and instruments of his marvailous works, to the Sons of men, that so the world may know, how acceptable such a kind of life is to God.

6.

Let me not be mistaken, I do not say a sober Diet causeth these wonderful revelations of God to the sons of men, but this I say, and am able to prove it, when I have done, It re-

moveth the impediments that hinder.

7.
For a spiritual progress depends much upon the use of the understanding, we cannot love any good thing nor profit in the love of it, nor hate any evil thing nor encrease in the hatred of it, unless it be proposed to be good or evil by the understanding, that so it may move the affections, so that corruption of the understanding is many times the reason why men call good evil, and evil good, at all times the reason of mistaking an apparent good for a real.

8.
By al which it appeares, that those things which hinder the functions of the mind or obscure them, or make them difficult and irksome, are, The things which in deed and truth debarrs us, not only from attaining any great perfection in al natural Arts, but also from spiritualizing those we have.

9.
All these which we have already, often shewed before, proceed from natural afflictions of the Brain, and may be remedied by a set and sober Diet.

10.
Neither doth a sober Diet only take away the impediments of speculation, but also administers very many necessary helps to it, viz.

1. Good Blood.
2. Pure and well tempered Spirits.
3. An equal and well tempered Brain.

11. Then

11.

Then consider, the benefits this sober Diet brings to a man, are so great and of so high a Nature, that I am not able to conceive them in my mind, much less to express them by writing. I must be contented at present to give you only a glimpse of them.

1. Even in old Age the mind is cheery, expeditious and vigorous in all the employments thereof.
2. By long experience of a fore past Age, the vanity of the world the more appears, and by appearing, becomes the more contemptible.
3. Heavenly matters relish better, when earthly are despised.
4. Eternity which hangs over our Heads, is alwaies before our Eyes, and calls upon us to make preparation for it.
5. We reap the sweet fruit of all the good we have gotten from our youth up til that time.
6. Divine meditations are pleasant, because affections and perturbations of the mind are calmed.
7. Their minds are fit to receive divine inspirations and revelations and alwaies so fit.

12.

A long life is little worth and of small advantage, if it be spent in the service of the world, such as live like beasts, in this world, when they are dead, their names shal be written in the Earth.

CHAP.



Chap. 14.

*A Sober Diet allayeth the
heat of Lust.*

1.

Lust is the Mother of sin, the Devil the father, and mans heart the Womb, in which it is conceived.

2.

A man may easily perceive in himself a Lust to sin, before it break forth into act, and I once thought it the highest Pitch of Christianity; or at least the greatest strength of a Christian in this world to anticipate between the Lust to the act and the acting of the thing lusted after.

3.

But now the Eyes of my understanding growing purer. I see the lusting after sin may be much quelled though not quite allayed, so long as we bear this Body of sin about us.

4.

That this may be methodically shewed I shal instance in one Lust, which is not a little destructive to Nature, and leave that as an example for al the rest, It is Concupiscence.

5.

A sober Diet much allayes the temptations of the

the Flesh, and brings much tranquillity both to
Flesh and Spirit.

Sine Cerere et libero friget Venus.

Stuff not your Guts with Flesh and Wine.
And lustful *Venus* Soon wil pine.

6.

Sobriety takes away not only the matter it
self, but also the impulsive and exciting causes to
venery.

7.

The matter of lust is the abundance of Seed.
The impulsive cause, is the store of animal
Spirits, whereby the Seed is expelled.

The exciting cause is the imagination of
lustful matters.

8.

This imagination first stirs up the Concupi-
scence and that straight-waies stirs up the Spi-
rits to expulsion, which presently accomplish
the thing, except the will restrain it, under this
combate do those chiefly lie, who are in the
Flower of their Age, and strenght of Nature,
though sometimes the Proverb be true, Old
Rats love Cheese.

9.

Now a sober Diet doth substract both from
the matter and from the impulsive cause, for it
maketh an abatement by degrees both of the
quantity and heat of the Seed, and diminisheth
the store and fieryness of the Spirits, and when
the

the Seed and Spirits are abated, and tempered; lustful imaginations cease of their own accord, or if they do rise, they are easily quelled.

10.

It is in vain to Object to me what lustful thoughts either to this or any other sin, the Devil may cast into the heart, for if there be no corruption in the Body answerable to his temptation, he had as good be quiet and keep his breath to cool his pottage.

11.

As for lustful imaginations they spring from the mind by a kind of sympathy which it hath with the disposition of the Body, by reason of the predominate Humors therein contained, as we have at large shewed before.

12.

For proof of this: if so cleer a thing need proof, that such as have followed sobriety, have for the most part been freed from such imaginations, or temptations; let none go about to disprove it without a years experience.

13.

If there be not store of these causes laid up before hand in the Body, sobriety easily preventeth their growth, because he eats and drinks no more than Nature requires to sustain the Body, and to be sure he wil look to that in the first place.

14.

The way then to measure the quantity aright is to measure it by reason, not by appetite, for appetite is deceitful, and I shall tel you why,

15. Appetite

15.

Appetite doth not only desire those things, which are fit for conservation of the Body, but also for procreation, and is so intent upon it that it desires more than is fit for that also.

16

But reason tels you, that so much the more as you are incited to venery, so much the more substract from your meat and drink, for Seed is bred of that superfluity of nourishment, which is more than is sufficient for the sustentation of the Body, so then you may if you please have just so much Seed in your Body as is requisite, and you have occasion to expend, and neither more nor less, by keeping a Diet accordingly.

17.

Yet once more let me acquaint you with this truth: much expence of Seed, causeth much exhausting of the Spirits, and therefore of necessity dulls the mind much.

18.

Another reason and as good too, why appetite is alwaies deceitful, unless when it is subservient to reason, is this: because it is many times caused through ill disposition of the Stomach, as when its afflicted by Choller or Melancholly.

19.

Abstinence plucks up the cause of all these by the Roots, and by degrees reduceth the natural temper to a mediocrity; a happy Remedy for all such as are vexed with lust or lustful thoughts.

F I N I S.

G